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A

Groatsworth of WIT

FOR A

PENNY;

OR,

The Interpretation of DREAMS

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To the READER.

THE Works and Learning of the famous Mr. Lilly are ſo well known to the great Men of this World, but more eſpecially to the Female Sex, that it would be needleſs for me to ſay much about him here. The following little Treatiſe is a ſmall Abſtract of his more laborious Works. And as he always uſed to ſay, that although the whole of his Prognoſtications, &c. were not to be depended upon in every Inſtance, yet the Cautions and Inſtructions they may give in divers Matters, may not be unworthy the Notice of ſuch as have much leiſure Time on their Hands, and might for want of ſuch Amuſements perhaps ſpend in a much worſe manner.

A

Groatſworth of WIT

FOR A

PENNY.

How a Man or Maid ſhall know their Dream, whether they ſhall have them they love or not.

IF a Maid loves a Man, and dreams ſhe is going to Church with another Man, and that ſhe runs from him, ſhe will aſſuredly have the Man ſhe deſireth; but if ſhe dream ſhe goeth into Church with the other Man ſhe will not have the Man ſhe loveth. If the Man dreams any thing which he is aſſured is like the aforeſaid, it denotes the like Fortune as to a Woman.

The Signification of MOLES.

IF a Man has a Mole oppoſite the Heart, it ſhews him vicious; if a Woman has one on the ſame Place, it ſhews the ſame. If a Man has a Mole on the Neck, it ſignifieth he ſhall become very rich; if a Woman the like. If a Man has a Mole behind the Neck, it demonſtrates he ſhall be beheaded, except God (thro' earneſt Prayers) prevent the ſame. If a Man or Woman have a Mole on either Lip, it denotes Gluttony. A Mole on a Man's Chin denotes he ſhall be rich both in Money and Poſ-

ſeſſions; the Woman having a Mole on the ſame Place, demonſtrates ſhe will have like ſucceſs, and that ſhe hath likewiſe a Mole oppoſite the Melt or Spleen; if a Man have a Mole on the Ears, it ſhews he ſhall be rich, and very much reverenced and well ſpoken of; the like to a Woman; if a Man or Woman have a Mole on the Loins, it denoteth a weak and poor kindred, as well as very great Want; if a Mole be ſeen on both the Shoulders of a Man, let him beware of Impriſonment; if a Man have a Mole on the Throat, it ſhews he ſhall marry a rich and beautiful Woman; if a Woman have one on the ſame Place, it ſhews ſhe ſhall marry both a wealthy, and comely Man; if a Mole appear on the Hand of either Man or Woman, it ſhews Proſperity, and Enjoyment of Children; if a Man or Woman have a Mole on the Breaſt, it ſhews much Loſs and Poverty; if either Man or Woman have a Mole on the Bottom

of

of the Belly, it argues Weakneſs, Sickneſs, and Sorrow; if a Mole in either Man or Woman be near the Private Parts, it ſhews unſpeakable Covetouſneſs; if a Woman has a Mole on the right Knee, it ſhews her honeſt and virtuous; if on the left Knee ſhe will have many Children; a Mole on the Ancle of a Man ſhews that he ſhall take on him the Woman's Part; if a Woman has one on the ſame Place it ſhews that ſhe will be deſirous of Rule, taking the Man's Part; if either Sex has a Mole on the Foot, it is a Sign that they ſhall travel into ſtrange Countries; and a Mole on the right Side of either Sex ſignifies Honeſty and Riches; but on the left Side, to be ſurrounded with Calamities; if a Man have a Mole on his Forehead, it ſhews he ſhall poſſeſs much Wealth, by Means of his Wife; a Woman having a Mole on the Forehead is born either to govern, or come to high Dignity; if a Man has a Mole on the Over-brow, let him re-

efrain from Marriage, for if he marries, he ſhall have ſeven Wives in his Life-time; a Woman having a Mole on the ſame Place ſtands fair to have as many Husbands; if a Man hath a Mole on his Noſe, ſomewhat of a ruddy Colour, it denotes him a Perſon over-much given to the venereal Act; if a Woman have a Mole on the nether Jaw, ſhe will lead her life in much ſorrow and Pain of Body, becauſe ſhe has that within her which hinders her from bearing Children; If a Man have the Form of a Mole on his Tongue, it ſhews he ſhall wed a rich and virtuous Woman.

The Signification of DREAMS, *and what they portend the Day following.*

IF you dream of Men with Bill words, or Writings in their Hands then beware of being arreſted the Day following.—If you dream of a Snake, or a Serpent, and they come near to hurt you, then look well to yourſelf; for there are private Enemies, ſeeking to deſtroy both you and yours.—To dream you reach the Top of an Hill, ſhews you will next Day put an End to ſome Affair of Con-

Conſequence; but if you fall before you reach the Top, it ſhews your Suit will be loſt.——If you dream of troubled Water, and that you fall into it, You may expect to hear bad News the next Day.—If you dream you outrun a Hare, then you ſhall receive a Letter or Letters the next Day.—— If you dream you are beſhitten, and are not, then you will have good Fortune in all your Buſineſs the next Day.—— If you dream of Eggs that are broken, there was much Miſchief portending towards You, but it is paſt and gone.—— If a Woman dream of Eggs that are whole, ſhe and her Neighbours will have a ſad Bout of Scolding the next Day.—— If a Man dream that he is lying with his Neighbour's Wife, and is not, then the Devil is uſing his beſt Endeavours to rob him of what he ought not to loſe.——If a Man that is born under the Planet Mars, ſees two or three Moons at once in his Dream, then let him expect to hear

ſtrange

ſtrange News from the great ones.— It is good to dream of Gold, but bad to dream of ſmall Pieces of Silver.— if you dream your Friends are dead, It ſignifies they are well.— If a Man or Woman dream of a black Coffin, it denotes ſome Kindred of theirs is dead.——It is b d to dream of Birds, or Cackling Hens, but very good to dream of Corn and Bread.—— It is good for a Man to dream of his going or climbing up any Place, but bad to dream of falling down any Place.

Of

Of the Fortunes and Deſtinies of Perſons born under the Twelve Signs, according to Ptolomeus.

TO know what Planet a Perſon is born under, it is neceſſary to obſerve, that there are Seven Planets, which are attributed to the Seven Days of the Week; for each Day hath its Name of a Planet: Sol ſhews Sunday, being the moſt worthy, and ſo takes the worthieſt Day. Luna govens the firſt Hour on Monday, Mars the firſt on Tueſday, Mercury on Wedneſday, Jupiter on Thurſday, Venus on Friday, and Saturn on Saturday. The natural Day hath 24 Hours, and each ſeveral Hour reigns a Planet. It is to be underſtood, that when you begin to reckon on Sunday, you muſt reckon thus, Sol, Venus, Mercury, Luna, Saturn, Jupiter;

Mars

Mars; and when the Number is out you muſt then begin with the Hour in which you would know what Planet reigneth. On Monday we muſt begin at Luna, on Tueſday at Mars, Wedneſday at Mercury, Thurſday at Jupiter, Friday at Venus, and Saturday at Saturn.

Thus when the Number of the Planets is paſt, you muſt begin in Order as aforeſaid. At One o'clock on Sunday Morning reigneth Sol, at Two Venus, and ſo by Order, in every Hour. When a Child is born, it is to be known at what Hour, in the Beginning, in the Midſt, or at the End; if it be in the Beginning, he ſhall hold of the ſame, and of the other before; if in the Midſt, it ſhall hold of the ſame, and of the next after: neverthelefs, the Planet which he is born under ſhall not rule over the other, and that of the Day ſhall have moſt Predomination, which is the Cauſe the Child holds divers Planets, and has ſeveral Conditions.

He

He that is born under the Sun ſhall be prudent, wiſe, and eloquent. They who are born under Venus are beloved of every Man; they are good to each Command of God, and ſhall bear a Rule. They which are born under Mercury are not the moſt prudent. They which are born under Luna generally have high Foreheads, ruddy, merry-viſaged, ſhame-faced, and very religious. They which are born under Jupiter are hardy, fair-viſaged, ruddy, chaſte, and Vagabonds. They who are born under Mars are great Speakers, Liars, Thieves, Deceivers, and are generally very big and odd of colour.

Of

Of the four Elements, and of the four Complexions of Men.

THESE Four are the Elements, Air, Earth, Fire, and Water. The Twenty-four Hours of the Day and Night rule Sanguine, Cholerick, Melancholy, and Phlegm, according to Ptolomeus.

How a Man may know, whether himſelf or Friend waxing Sick, ſhall live or die.

THE 6th and 16th Days of March ſhalt thou draw Blood out of thy right Arm. The 11th of April out of thy left Arm. And in the End of May out of which Arm thou wilt, and eſpecially againſt a Fever; and if thou doſt, neither ſhalt thou loſe thy Sight, nor ſhalt thou have a Fever

ſo

ſo long as thou lived. And whoſoever on the 7th of March is let blood in the right Arm, and on the 11th of April in the left, ſhall recover. — On the 4th and laſt Day of May, if let blood in both Arms, no Fever will follow. Whoſoever on the firſt Day of the Month falls into any Infirmity, is in Danger the three enſuing Days, which paſs'd, he ſhall eſcape thirty-ſix Days. Whoſoeve- falls the 2d Day, tho' he be long ſick, yet he ſhall recover. He that fall ſick the 3d will recover next Change If on the 4th, if he ſurvives the 28th he ſhall eſcape. If the 5th, tho' he ſuffer grievou..y, he ſhall recover.— If he fall ſick on the 6th, though he ſeems to be healed, yet on the 15th of the next will he be dead. He that falleth ſick the 7th, if he be not well the 12th, he will not recover. If on the 8th, he ſhall eſcape, though it be with great Difficulty. If on the 9th or 10th, he ſhall be delivered the next Day. He that falls on the 11th

day

Day, except he is delivered in two Days, will die on the 15th. He that falls ſick the 12th or 13th Day, until the 18th Day he will be ſick, if he paſs which, he will recover. He that falls ſick the 14th Day will recover on the next. He that falleth ſick the 15th Day, except he recover within eleven Days, he ſhall die. He that falleth ſick the 16th Day, ſhall not recover. He that waxeth ſick on the 17th Day, tho' he lie ill 24 Days, on the 28th he ſhall be ſound. He that grows ſick on the 18th Day ſhall die on the 29th of the next Month. He that falls ſick on the 19th ſhall ſoon recover. He that waxeth ſick on the 20th ſhall likewiſe eſcape. He that waxeth ſick on the 21ſt, in five Days ſhall be well; but nevertheleſs in the Month following he ſhall be dead. He that waxeth ſick on the 22d or 23d Days, except he run into Peril of Death, ſhall be delivered within ten Days. He that falleth ſick the 24th Day, tho'

it

it be with Grievouſneſs of Pain, in another Month he ſhall be delivered. He that falleth ſick on the 25th Day, on the 27th he ſhall recover; yet nevertheleſs he ſhall die in the next Month. He that falls the 26th, though he ſuffer a little, yet will eſcape. He that falls on the 27th Day, though he ſuffer the Remainder of the Month, yet in the next he ſhall be delivered. He that falls ſick on the 28th, runs great Hazard of Death; as alſo on the 29th. He that ſickens the 30th, ſhall recover; but if on the 31ſt, it is doubtful.

The Appearing of a Comet is a Token of a dear Year, Scarcity of Corn, but happy Days for loyal Subjects, after the Conqueſt of all their Enemies.

A Night Spell to catch Thieves.

THE following will drive away any Evil Spirit that haunts Houſes or other Places; and having it about you, noThief can harm you; but if he comes to rob a Garden, Orchard, or a Houſe, he cannot go till the Sun riſeth: Having in every four Corners of the Houſe this Sentence written upon fine true Virgin Parchment.

Omnes Spiritus laudet Dominum,
Moſem habe.
Prophetas exerget Deus, diſſipari
inter Inimicos.

But if for a Garden or Orchard, it htuſt be placed at the four Corners mereof; and if to keep one from being robbed on the Road, to have it lways about him, and fear God.

He

He that covets the Love of a Woman, muſt court her in the Hour of Venus, and he will gain more Love than at any other Time.

This Book will teach you how to know the Hour when each Planet governs; ſo that You may have in your Memory what Planet rules each Hour of the Day and Night without Book.

If your Spell be ſet in the Hour of Mars, which you may know by this Book, you may be aſſured of Succeſs in your Endeavours to catch a Thief.

If any think there is any Harm in it, let him not uſe it; for my Part I can find none.

Now I will ſpeak ſomething of the Signs of the Head.

I Warn you to beware of Perſons who have Default of Members; of ſuch as are cripled, and eſpecially of a Man that has no Beard, for ſuch are inclined to divers Vices or Evils, and one ſhould eſchew his Company as an Enemy.

A plain Hair ſignifies a Perſon piteous and debonair.

They that have red Hair are commonly ireful, and lack Wit, and are of little Truth.

Black Hair is a good Colour, and ſignifies the Love of Juſtice; and if it be hard, it ſhews the Perſon loves Concord, and is of a good and ſubtil Wit.

A Man with black Hair and a red Beard, has the Signs of Letchery and of juſtice.

The yellow Hair, and criſp, ſhew a Man laughing and merry.

Black

Black Hair, and crisp, shews Melancholy and Letchery.

Hanging Hair shews Malice.

Great Plenty of Hair in a Woman shews Covetousness.

A Person with great Eyes is slothful, obedient, and desirous to know more than he doth; but when your Eyes are not too big nor too small, it shew they are strong, and a Person of a good and courteous Behaviour.

Of the HEAD.

THE Head being short and round denotes Forgetfulness and Folly. The Head long in Fashion to be prudent and wary; if in the Forepart of the Head Hollowness, to be hasty. The Head big, shews a dull Person, and is apply'd to the Ass. The Head little, to be foolish, and apply'd to the Dog. The Head mean of Bigness, rgues a good Wit, natue ully. The Head being sharp, to be immodest, a Boaster, of whom there are too many.

Of

Of the FOREHEAD.

THE Forehead ſmooth, a Flatterer, apply'd to the fawning Dog. The Forehead big and wrinkled, bold, applied to the Lion. A high Forehead, liberal, apply'd to the Lion. An over-wrinkled Forehead, void of Baſhfulneſs; and puſt up in the Temples, to be high minded, and of a rude Wit. If the Forehead be ſmall, unapt to learn, unconſtant, and apply'd to the Sow. If the Forehead be very big, ſlow, and apply'd to the Ox. If round, to be dull of Apprehenſion, and apply'd to the Aſs. If it is plain, it is circumſpect, and apply'd to the Dog. A ſquare-form'd Forehead, bold, and apply'd to the Lion.

Of the EYES.

THE Eyes ſmall ſhew Shamefacedneſs; how much bigger the Eyes, ſo the leſs Malice, but more Folly. The Eyes large, ſtanding out, fooliſh, fearful, and immodeſt

preſt. Eyes diſorderly roving, too aſh, and unquiet in Mind. The Eye-lid quavering, fearful. The Eye moving ſwiftly, with a ſharp Look, fraudulent, unfaithful, and a Thief. The Eye ſtedfaſtly looking, troubled in Mind, and a Deceiver The Eye very wide open, extreamly impudent.

Of the NOSE.

THE Noſe round, with a Sharpneſs at the End, wavering of Mind. The Noſe crooked, like the Eagle's Bill, too bold. The Noſe flat, letcherous, and full of Paſſion. The Noſe large at the End, deſirous of what they ſee. The End of the Noſe ſharp, fierce and full of Words. n a Word, a rowling Eye, a ſmiling Countenance, and a ſcarlet Noſe, as right as luſty Roger, an Artiſt of the School of Venus, and a Lover of the Female Sex.

CON-

CONCLUSION.

I Wish good Trading, and good Health
To all where-e'er You live or dwell,
Much Honour, ay! and much good Wealth
To all that wish us well.

Rememb'ring such as shall buy this,
To read much Wit at Leisure;
Atho' some at these Signs may hiss,
To others they'll give Pleasure.

And then for all such noble Spirits,
That live in Country or in City,
'Tis fit they should have their Merits,
And pledge this Health for Liberty.

Let no Distractions now abound,
Nor Whig nor Tory longer grumble;
But let the Glass go chearful round.
Yet for their Sins let all be humble.

FINIS.